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## THE CHURCH OF CHRIST,

### IN HISTORY NO. 4.

IN the Scriptures, two modes of organization are revealed—The Extraordinary, and Ordinary. In all the direct works of the Almighty, bodies came into perfect Organization by Extraordinary means. In creation, God spake and it was done, he commanded and it stood fast. Ps. 33, 9. When he "Stretched out the north over the empty place, and hung the earth on nothing." "The morning stars sang together, and all the sons of God shouted for joy." All was accomplished by direct, matchless and Extraordinary power; and every part of the vast frame work of nature, was perfect from its inception. Nothing was progressive, but all the departments of the universe, were beautifully harmonized and perfected, at the beginning. In the creation of the heavens and the earth, we have seen all stood forth in obedience to the fiat of Omnipotence. Adam and Eve, were favored with no infantile days, and the period of childhood was unknown to them. They grew not into manhood and womanhood, but began life perfectly developed. Hence, Moses wrote, "In the beginning, (or as the Hebrew signifies)—first of all, or in the first

place, God created the heavens and the earth." This creation ante-dated the period of man's history, and hence, none of his works, or remains are found in it. Man, really belongs to a recent creation. Two important facts are plainly set forth in the statement of Moses.

1. GOD, created, or originated the heavens and the earth. When, or how is veiled in conjecture. Yet the earth lacked form.

2. In his work which was completed and finished in the six days which followed, nothing was originated; but God so modified and shaped the earth with reference to the heavens, as to make it a fit habitation for the human family.

When he pronounced the creation good, and complete, he had prepared agencies for directing the affairs of earth, which may be termed Ordinary powers. Hence, the Mineral, Vegetable and Animal kingdoms, were placed under law, under powers which co-operate in carrying out the grand purposes of the Heavenly Father. All now come into existence, grow and prosper, by second causes. In this, we see the difference, between Extraordinary and Ordinary Organizations. All the direct works of the Almighty, we place in the Extraordinary; and all which are the result of second causes, we put among the Ordinary ministrations of the Majesty of Heaven and Earth. "The old world" continued some four thousand years from creation, but a new Era—new Age, new Creation, or the Regeneration, had been promised in the seed of Abraham.

This is called the new and golden age. The dispensation is Spiritual. Hence, it is said, Once in the end of the world, Christ appeared to put away sin by the sacrifice of himself." While a new creation had been anticipated from the days of the Father of the Faithful, John the Baptist, first had the honor of announcing its near approach. In former numbers, we endeavored to show that, the Organization of society, under Christ, was clearly adumbrated, in the creation of the Tabernacle in the wilderness and the erection of the temple upon Mount Zion, by Solomon. The materials for the Temple, we remember, were prepared, made ready and so perfectly adapted to the purposes intended that, in rearing the building; there was not heard the sound of a hammer, or any iron instrument. When all was finished, the glory of the Lord, filled the temple. In bringing into existence the new and spiritual temple under the Messiah, John was sent, "To make the

crooked ways straight, the rough ways smooth—to make ready a people, prepared for the Lord. We think we have shown that he did his work by rule and finished it. He certainly, "gave the people the knowledge of salvation by the remission of their sins," as predicted by Zacharias. Lu. 1,77.

After the Baptism of the Savior, he selected twelve witnesses, whom he sent to prepare the way for the New Order. In answer to the Pharisees demand, "When the kingdom should appear?" he replied, "The kingdom of God, comes not by observation." The kingdom was not to come in a manner that, might be seen with the eye. In the erection of a house, it is not difficult to see the materials laid together, but not so, in the organization of the church of God. No mechanical rules can illustrate a spiritual organization. We take this occasion to suggest that, while the world looks for the church, through illustrations earthly—as in the rearing of houses, of wood, stone or brick, little will be discovered that will prove satisfactory. We may also add that, while we look for the church through the governments of the world—through legislative, judicial and executive departments, as exhibited in the kingdoms of men, we shall certainly fail to discover the true spiritual body of our Lord. We especially forewarn students of sacred science, to beware of official illustrations in seeking the laborers in the vineyard of our Lord. We have, however, signified our intention, to embody the scriptures in regard to

## THE CHURCH IN HER PERIOD OF CHILDHOOD.

It will be remembered that, while "The law was nailed to the cross, and the middle wall of partition," was removed from between the Jews and Gentiles, full directions were not furnished the disciples, till near the close of the first century. In this first, or primitive age of the church, God led his people miraculously, or through Extraordinary influences. When the Savior, delivered, "The great commission," he said, "Go teach the nations, immersing them into the name of the Father, Son and Holy Spirit, Teaching them (the baptized believers) to observe all things whatsoever I commanded you, (to observe all I taught you

to observe and do on the mount) and, lo! I am with you, alway (all days) to the end of the world,"—close of the age. Mat. 28, 19-20. The promise that, he would be with them, was in a special sense. He had promised to, "Guide them into all truth, to bring all things to their minds which he had spoken unto them." He was to be with them in signs and wonders. As written by Mark, "These signs shall follow the believers. In my name, they shall cast out devils; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It was in the sense of being "Mouth and Wisdom," to the disciples, and to confirm the truth to them and the world that, he was to be with them to the close of the dispensation; or till all the lessons in Moses, not compatible with the laws of Christ, should be removed out of the way.

To scholars, we need not say that, the words, "To the end of the world," signify, "To the end of the age." When we further examine the history of the disciples, we find they, "Went forth and preached every where, the Lord working with them and confirming the word with signs following." The promise, to be with them, was fully confirmed in the miracles wrought by the Savior, wherever the Gospel was preached.

If we mistake not, in each congregation, of the saints, the Extraordinary powers, were manifested. Direct light was continually shining along the pathway of the saved. We have noticed the miracles which attended the disciples, in the mother church at Jerusalem, and when "Peter and John, were ordered not to preach again in that city," we hear them fervently praying, "Now, Lord, behold their threatenings; and grant unto thy servants, that, with all boldness, they may speak thy word. By stretching forth thy hand to heal; and that signs and wonders may be done, by the name of the holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul." Thus, we see the teaching was direct, and Extraordinary, and the protection was also miraculous.

In the city of Samaria, we also, notice that miracles attended the labors of Phillip, and "The people with one accord, gave heed unto the things which he spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came

out of many that were possessed with them, and many taken with palsies were healed, and there was great joy in that city." When the people, "Believed Phillip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Although their conversion was genuine, it was necessary that Peter and John should come from Jerusalem in order that they might have the benefit of the miraculous influences of the Holy Spirit. The reader should also, remember that, "The Spirit fell on Cornelius and all who heard the word, for they spoke with tongues and magnified God."

In the church of Rome, we learn that, "All the members of the one body, were members one of another, and all had gifts differing according to the grace given to each." Ro. 12. 6. To the Corinthians Paul wrote that they, "came behind in no gift, waiting for the coming of the Lord; and that, he would confirm them unto the end." 1 Cor. 1, 7, 8. Again, Paul taught the church, "That the manifestation of the Spirit is given to every man, to prophet withal. To one member, the spirit of wisdom was given; to another, the word of knowledge; to another faith; to another, the gifts of healing; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, the different kinds of tongues; and to another, the interpretation of tongues. All these worked that one and the selfsame spirit, dividing to every man severally as he willed." 1 Cor. 12, 7-12.

These Extraordinary influences, were indispensable, so long as the instructions in the church were defective. Furthermore, during the deficiency of spiritual intelligence in the congregations, they were in their childhood days. We will hear Paul on the subject. He said, "Charity, never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away." There can be no doubt, the prophecies which were to fail, the tongues, which were to cease, and the knowledge which was to vanish away, were Extraordinary influences of the Holy Spirit, which then guided the saints, but which, in different circumstances, would be unnecessary,

In the midst of these miraculous influences, Paul added, "For we know in part, and we prophesy in part, but when that which is perfect is come, that which is part, shall be done away." 1 Cor. 13,

70. We see that the Extraordinary influences—the wonderful gifts of the Spirit, to guide the saints were only in part—were imperfect, and a perfection was to come which would render the manifestations which were only in part, of no further use. What, we gravely ask, was the anticipated, "Perfection," which would render the gifts of the Spirit useless? The correct answer to this question, would, certainly, be of great value in the religious world. Our reply, is, the perfection sought, was the full truth developed to the churches. That the age of miracles, was the age of

THE CHURCH'S CHILDHOOD,

must appear from Paul's words. In direct reference to the anticipated perfection not very far distant, he said, "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." This is simply saying, that, "While under the influence of these spiritual gifts, they were all children, and the church if not in infancy, was in her childhood frailties, and that, in arriving at christian manhood—the knowledge of a perfect man in the Lord, was iudispensable. Then the things of childhood would no longer exist.

Again, the Apostle said, "For now, we see through a glass darkly; but then, face to face. Now, I know in part, but then, shall I know, even as I am known." While looking at matters spiritual, through these individual spiritual manifestations, distributed and scattered amongst the people of God, no one could enjoy all the light, or more than a very small portion; and the Apostle complained, "Now, we see through a glass darkly; but then, face to face." When were christians to see eye to eye and speak the same thing? When the full light of truth, should be enjoyed by each member of the church. If all christians now, have access to the whole truth, and they still walk in darkness, and see not alike—the identical teaching of the spirit, the fault is theirs, and not the Lord's. The purpose in the Father, was that all his people should walk together and that, there should be no differences amongst them. Hence, they are commanded, to speak the same things. God set some in the church—first Apostles, secondly prophets, thirdly teachers, miracles, gifts of healing,

helps, governments, diversities of tongues," and asks, "Are all Apostles, are all prophets, are all teachers, or workers of miracles. Have all the gifts of healing, do all speak with tongues, do all interpret? Covet earnestly the best gifts, and yet show I unto you a more excellent way." 1 Cor. 12, 28-31.

These were Extraordinary influences. And yet, the Apostleship, was but a single gift; teaching was another; the gift of healing, another; but no one was possessed of all the gifts; and no marvel, therefore that, while the Apostle could encourage his brethren to "Covet earnestly the best gifts, he had something better to reveal." We are thus led to examine,

## "THE MORE EXCELLENT WAY."—1 Cor. 12, 31.

The temporary or less excellent way, was the Extraordinary, or Miraculous period, from Pentecost, to the perfection; which was attained, when the revelations of the Spirit were finished. These conclusions are also recorded in the letter to the Ephesians. 4, 11-16. Paul says that, "When Christ ascended on high, he led captivity captive and gave gifts unto men. He gave some apostles,some prophets, some evangelists, some, pastors and teachers." The apostles, were so denominated, because they were the specially sent messengers of truth; the prophets, were also inspired, to teach; the evangelists were extraordinarily endowed; the shepherds, or pastors, were inspired, to look after the flock, and teach, by divine direction. These miraculously endowed co-workers, with each other and with God the Father, were sent forth, on the business, "Of perfecting the saints,"—the training, or educating the saints—(*eis*) *in order*, to the work of the (diakonias) *ministry*—ministration—(*eis*) in order to the edification, (*oikodomeen*) *building* up the body of Christ." Thus, we have in this passage more clearly revealed the purposes of these miraculous endowments of the Good Spirit, than in any other portion of the scriptures. The object was the full and complete education of the saints for the spiritual labor of administering the grace of God, in building to perfection the house of God, and the conversion of the world. The Apostle specifically states, that this Extraordinary ministration was to continue, "Till all come

(*eis*) into the unity af the faith, and of the knowledge of the Son of God." The important question now is to determine, if the saints came into the unity of the faith, through the full development of the truth ministered by the Spirit? Paul says, "Faith is by hearing the word of God, and there is one faith." The prayer of the Savior for all to become one, in believing, "Through, the Apostle's words," was not in vain. Men are not required to entertain the same opinions, or any religious opinions; and they never can be one in science; but all who believe in God, as the scriptures say, have the one faith, and really speak the same things. The saints were, possibly, qualified for this divine unity by the year seventy.

All the Apostles had finished their labor, except perhaps John —the beloved disciple, who, had been miraculously preserved to give his brethren the Apocalyptic visions regarding the future church. All the great facts of the Gospel were recorded, and most of the inspired epistles had been given to the churches, before the destruction of the Jewish temple by Titus. At that date, the disciples had attained to "the knowledge of a perfect man, unto the measure of the stature of the fulness of Christ." Paul said, "That we henceforth"—from the time of arriving at the perfect unity and complete knowledge of the truth—"be no more children." In the time of miracles, they were in their religious childhood period—"tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. In order to protection against the childish tossings, to and fro, Paul said, "But speaking the truth in love," or, in the labor of "speaking the truth in love, we may grow up into him in all things, who is the head, even Christ. Here we discover the grand secret of all religious improvements, of every attainment in the church. The saints, by speaking the truth in love, grow up into their Savior in all possible spiritual acquisitions. The people of God still, grow into all places—into all attainments, requisite for usefulness, and into all positions of honor, or authority. He adds, "From whom" from Christ, as the Head, "The whole body, fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying itself in love." Paul, here teaches that, "When the whole body, is fitly joined together,"

—when all the members stand in their proper place, according to their qualifications, and they are all compacted, or bound together in love—all working effectually, according to the measure of every member, it makes increase of itself (*eis*) in order to the building itself up in love." Eph. 4, 16. If we find not a scriptural order in this lesson from Paul, regarding church organization, co-operation, labor, increase and final success, we have studied the Bible to no profit.

Paul submits the same (Col. 2, 19,) in stating that, there are some speculative professors, who "Holding not the Head, from whom all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God." In the proper organization of the body—when the members are wisely placed, according to the ability of each, and properly banded and tied together, the church increases with the increase of God. This, "Better way," is fully revealed also, in 1 Cor. 12, 13-27. We can see no ground for doubting that, God intended to give in this passage a complete description of

THE BODY OE CHRIST IN ITS FULL MANHOOD PERIOD.
1 Cor. 12, 13-27.

In the first place, the Apostle, shows how, and when,

BELIEVERS BECOME MBMBERS OF THE BODY.

He says, "In one Spirit," or by the direction of one spirit—"are we all baptized into one body, whether we be Jews, or Gentiles, whether we be bond or free; and have all been made to drink into one spirit." The doctrine which places men in the church by a mere mental act—by a mystical influence, before the "obedience of faith" is not the doctrine of Paul. It is a most fanciful idea, to suppose baptism enables the subject, merely, to enter the respective denominations of the age. Paul, intended to impress the conclusion on the hearts of the Corinthians, that they really entered the body of Christ—became members of the church of the First Born, in Baptism upon the confession of their faith. In the second place, Paul teaches that

"THE BODY IS NOT ONE MEMBER, BUT MANY," IN ONE ORGANIZATION.

While there can be no question that, the church is composed of obedient believers, two, or three, or more—who having first given themselves to God, in the submission and—also given themselves to each other, in the fear of God, to keep the ordinances, afford a full exhibition of the body of Christ. The Apostle most strikingly represents the organization of the church and the co-operative labor of the members by

THE UNION AND CO-LABOR OF THE MEMBERS OF THE HUMAN BODY.

He says, "If the foot shall say, because I am not the hand, I am not of the body; is it, therefore, not of the body? "If the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body?"

We are taught in the passage that

"GOD HAS SET, THE MEMBERS, EVERY ONE OF THEM IN THE BODY, AS IT HATH PLEASED HIM."

We recently read a labored article in our able Quarterly, on the question as to who makes or appoints the officers of the church. The writer concluded that, "The appointment" of officials, is the exclusive work of the Evangelists. Heretofore, many churches with very many good and great men amongst us, have rejoiced in the idea—that, it is the privilege of each church to choose—elect and ordain her own officers. As the doctrine of "ritualism," however, gains the ascendency, the power of the congregations must give place. While we, at present, will enter into no argument on the subject of right to make officers, we very respectfully ask our brethren and especially, our scribes, to study carefully, 1 Cor. 12, 18. "But God hath set (*etheto*) the

members, every one of them in the body, as it hath pleased him." The word, set, in the passage, is the same generally used to ordain, as "I am ordained (set) a preacher." 1 Tim. 2, 7.

As translated, the word ordain is, technical; but in Greek, it means simply to set or place. If God has really placed the members as it seems to him best in the body, it certainly is a matter if great moment for the religious teachers of the age, to learn the fact. We ask, in great earnestness, has not our Heavenly Father placed the aged, experienced and working men in the church under obligations to take charge of certain departments of work? Has he not made it the special duty of aged women also in the church, to perform labor not so well suited to others? Has he not given certain, and specific directions to young men, in reference to their service? We learn, that

'THE FEEBLE MEMBERS, AND THE STRONG, THE HONORABLE; THE LESS HONORABLE, THE COMELY AND LESS COMELY, ARE ALL NECESSARY IN THE BODY. ALL ARE CO-OPERANTS.

Here, is work for all, and God has distributed the labor as seems to him best, and we should cheerfully bow to his authority,

NO SECT, NOR SCHISM, SHOULD EXIST IN THE BODY, BUT THE MEMBERS SHOULD HAVE THE SAME CARE ONE FOR ANOTHER.

Christian, is the highest style of man, and Paul says,

"YOU ARE THE BODY OF CHRIST, AND MEMBERS IN PARTICULAR."

They are members for the whole work of the church.

## THE CHURCH PERFECTED ON EARTH.

At the opening of the Jewish Temple, 1004 years before Christ, Solomon the King, kneeled down with his hands spread up to

heaven, and prayed, O, Lord my God, hearken unto the cry and the prayer, which thy servant prayeth before thee this day. That thine eyes, may be open toward this house, night and day, even toward the place, of which thou hast said, My NAME shall be there; that thou mayest hearken unto the prayer, which thy servant shalt make toward this place. And hearken to the supplication of thy people Israel, when they shall pray toward this place; and hear thou in heaven, thy dwelling place, and when thou hearest forgive." 1 Ki. 8, 29-30. Jerusalem, was considered by Israel, the city of God. Mount Zion, on which the Temple stood, was not only called "The city of David," but in consequence of the Lord's having inscribed his name, in the Mercy seat, between the Cherubim, and heard the prayers of his people looking to Jerusalem, the Jews regarded it as the Temple of God and gate of heaven. When Daniel, opened his windows toward the beloved city, three times in the day, in his captivity at Babylon, God heard him, even in the Lion's den, and all who looked towards the house of God, when they prayed, were abundantly blessed. Yet, a better house, was promised, a more glorious temple was foreshadowed. One was to arise, in which the occupants were to hold spiritual communion with the Father.

Paul said to the christians scattered abroad, "Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, who are written in heaven and to God, the Judge of all, and to the spirits of just men made perfect. To Jesus the mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel." He. 12, 22. The Temple of Zion built by the Lord's Annointed, far excels in glory the house erected by Solomon, son of David. One was to be destroyed, while the other was to stand forever. The heavenly Jerusalem—the free woman, is the Mother of us all and is the spiritual temple, the house of God, in which all christians are joint heirs of eternal life. These divine assurances, it will be remembered are not, to generations yet to arise, but are to us and to our children in the present state of trial. Angels are also, our associates, and we are the honored members of the "General Assembly, and church of the Frst Born, written in heaven—and have come to God, the Just Judge, and to the spirits of just men made perfect. In our highly favored po-

sition, we have "Jesus the Mediator of the New Covenant, as our Elder Brother, and enjoy the benefits of "The blood of sprinkling"—the truth sealed with the blood of our Lord—which speaks much more mercifully than the blood of Abel. Abels blood called for vengeance, but the blood of the Redeemer, says, "Come to Christ and live forever."

If we cannot realize these distinctions it is because, we have not arrived at the full measure of the Gospel of Christ. If we fail in the attainments tendered, it must be, because, we possess not the knowledge of a perfect man in Christ Jesus. We are still in our childhood period, not capable of partaking of strong meat, but are merely subsisting on the food of babes, in the use of which, general starvation threatens the citidel of the saints. We however, despair not. God has given assurance that, his people shall have grace, his cause, shall triumph. When matters look most discouraging, the richest blessings, are often unexpectedly poured upon us. Those who rely upon the simple truth, of the New Testament, and rejoice as members of the church of the Savior, shall never be disappointed. The believer, can say to the mountain, depart, and be planted in the sea, and it shall be done, Will the "Pure and undefiled religion," of the Lord Jesus Christ, prevail? Will it overcome the powers of darkness? Will God overturn, and continue to overturn, the powers of Satan, till his people, shall heartily rejoice in the light of truth?

Who, from a philosophical stand point, could have anticipated that the Pope of Rome, would at this moment, be shorn of his temporal power? Will he ever regain his ascendency over the Princes of earth? Never. God is dealing his indignation upon Anti-Christ. In direct refereuce to the close of his spiritual reign in the nations, the Angel said, "A mighty Angel took up a stone, like a great millstone, and cast it into the sea, saying, "Thus, with violence, shall that great city Babylon, be thrown down, and shall be found no more at all." Rev. 18, 22. God has promised, and the heavens and the earth shall pass away, sooner than the least intimation of our Father shall fail. Rome and her daughters will be destroyed. They shall depart by violence, and like the "great stone cast into the sea, they will be found no more." God is waiting to be gracious to his people. When we are prepared for blessings, the Father will shower them upon us. We must return to

PRIMITIVE CHRISTIANITY, PRIMITIVE SPIRITUAL LIFE, AND PRIMITIVE PURITY, BEFORE ZION CAN TRIUMPH.

There is no wisdom, however, in telling men to work to return to any thing unless we tell, *what* must be done; and *how* it is to be accomplished.

Were it possible to see clearly the true condition of the religious world, in plain contrast with the state of the church at Jerusalem, when the disciples were dispersed and went every where preaching the word and building up the cause of Christ, we might readily discover the true course to be adopted. It is difficult to change old and bad habits, and next to an impossibility to renounce churches of long standing and great influence, in which our parents brought us up. What is contained in Romish and Protestant denominations, we are apt to conclude, is of God; when in fact the distinguishing doctrines and practices of these respective orders may not have the full authority of the Bible. We think we have been successful in our Historical sketches in presenting a pure church;—one fully able to meet the spiritual wants of man. The denominational religions, seem to us, wholy inadequate for the purpose of purifying the heart, and forming an organization competent to supply the spiritual wants of the world. We deem it important, to our purpose to say, to such of our readers as have not carefully looked into this character of discussion that, while the Apostles were yet alive, they saw in prophetic vision, indications of the rise of Anti-Christ. They also, saw the departure of professed christians from the simplicity of the Gospel. To the Elders of Ephesus, Paul declared that, "After, his departing, grievous wolves would enter in among them, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Ac. 20, 28-30. The Apostle still more clearly predicted

THE GREAT APOSTACY.

He said, "There shall come a falling away, and that man of sin shall be revealed, the son of perdition. Who opposeth and

exalteth himself above all that is called God, or that is worshipped; so that, he, as God, sitteth in the temple of God, showing himself that he is God. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord, shall comsume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness, in them that perish, because they received not the love of the truth, that they might be saved. For this cause, God shall send them strong delusions, that they should believe a lie. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness." 2 Thes. 2, 3-12.

We may at another time, call attention to the manner in which many fell from their steadfastness, but we introduce the matter now, in the confidence it may assist us in gaining a knowledge of our true religious stand point; and we deem it proper to say, that each item specified by Paul, may be clearly traced in the Romish hierarchy and her fruitful daughters. In the year 325 the first human creed was adopted by the church under the reign of Constantine, the Roman emperor. The church and state were then first consolidated. The church lost her independence, as the body of Jesus Christ, and inveloped herself in the mantle of state. We see, however, by another scripture that, the, "Bride the Lamb's wife," fled to the wilderness, and we are happy to still know that she is nourished, without the recognition of "Mystery Babylon, the mother of harlots and abominations of the earth." Since the days of Constantine, the acknowledged church by the nations, has exhibited a worldly form. It may be truly said, that for fifteen hundred years, no spiritual organization, has been authoritatively acknowledged. All parties in the horizon of the people of this age, are seen through civil forms. Worse still, we have scarcely read recently, the productions of a religious writer whose illustrations, are not drawn from the civil government and earthly associations, not in the least resembling the church of Christ. We grant, there is some feeble opposition, to "church and state religion; but practically, the leaders and the led, most generally look at religion through county, state and national forms. Some, we are glad to know, have in the differ-

ent ages inveighed against the usurpations of Rome, but spiritual order has not yet been fully restored to the children of light. John Wickliffe dealt a heavy blow against Anti-christian powers. Martin Luther's movement was bolder and more affective; John Calvin and John Wesley, accomplished still greater achievements in turning mankind from devotion to idolatrous forms, but Alexander Campbell, did more than any other man from the Apostles of the Savior, in turning the world from human wisdom—from the institutions of men—to the truth, as it is Jesus Christ. He was thoroughly satisfied that, the Greek, Romish and Protestant sects constituted the "great apostacy," and while he cheerfully admitted that, God-fearing people were in these organizations, he earnestly exhorted them to come out of Babylon. We are happy to call attention to,

### THE MAIN PURPOSES OF HIS MISSION.

It never entered his heart that he was called to build up a new order, a new denomination, or add a new heresy, to the 666 names of "the beast." Neither did he ever imagine that, he was authorized, to make compromises with "Mystery Babylon," and the partizan abominations of the earth. He spent his life mainly preaching, "On this Rock, I will build my church, and the gates of hell shall not prevail against it." It was the chief purpose of his life, to spend the powers of his giant mind and great soul, in directing his contemporaries to Apostolic Christianity. The future historian, will do him justice, and the world will wonder at his achievements.

While he accomplished great things, much of course was left undone. He made successful war upon Anti-christian powers, and possibly, a million of the thoughtful and piously disposed became satisfied, mainly through his labors, that the sacred scriptures, if carefully studied, and diligently followed, will lead the honest hearted back to the hale and healthful days of primitive Christianity. The fearful responsibility now rests upon us; to perfect what was so well begun, in the first half of the current century. What does God require at our hands? This is the question, in which the disciples of Christ, are really more interested than any other. Do we understand the proposition, which Protestants claim to have originated, that "The Bible contains all

which is necessary to faith and practice among christians?" When Chillingworth said, "The Bible and the Bible alone, is the religion of Protestants," did he fully comprehend the meaning of these words? When we say that, "We have adopted the Bible as our only creed, do we understand ourselves? It is said that, all professors, in all the sects take the Bible, and we are asked wherein do we differ from them, or possess advantages over the denominations? Do we really take the Bible as our creed? Like Protestants generally, no doubt, we all think, the Bible is our only creed, but in some instances, it seems to us that persons otherwise well disposed, use the Bible as a mere text book to sustain their peculiarities.

Our faith is unwavering that, the masses of the people known as "Disciples of Christ," do really regard the sacred scriptures as the only authority in religion. We doubt, not, that we have made great advancement in the elementary studies of the scriptures. We have learned in what faith consists, *how* it comes, and that it alone turns the heart to God. This, is a very great attainment. We have also, learned that, the repentance required in the New Testament, qualifies the believer for admittance into the body of Christ; through "The obedience of faith," in baptism in the name of the Lord Jesus Christ. We have learned that, penitent believers become members of the church of God, and have their names registered in heaven as heirs of God and joint heirs of the Lord Jesus Christ. While, we moreover, heartily rejoice in the assurance that, many are growing in grace, and in the knowledge of the truth, we have to very deeply regret that, our progress has been so slow and unsatisfactory in the cause of our Blessed Savior. Our chief duty, it occurs to us, should be,

## THE TRUE SPIRITUAL NATURE OF THE CHURCH.

As this is a subject of vast proportions, and of the greatest interest to the people of God, it should be approached cautiously, and every practical matter should be set forth in a style which will enable honest inquirers to comprehend, the truth as revealed

by the Spirit. We must close our present number, with the bare statement of a few elementary truths, which we consider of the deepest moment.

1. We think we have shown from the scriptures, that God is in his church, and through it only he operates in the salvation of the world.

2. It appears from the scriptures that, all the members of the church, are divinely *set together*, in the body, for the service required.

All are lively stones—kings and priests, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. The people of the Lord, "Are a chosen generation, a royal priesthood, an holy nation, a peculiar people; to show forth the praises of him who has called us out of darkness into his marvelous light." 1 Pet. 2, 5-9.

4. The intention of God, in the organization of the church, is manifestly to employ all the talent of the body—all the members—according to their ability, in the divine service. Paul said, of a noted church, "I am persuaded of you, my brethren, that ye also are full of all goodness, filled with all knowledge, able also, to admonish one another." Ro. 15, 14.

5. This organization is at the birth of the church, or so soon as any number of believers give themselves to the Lord, by submission to the authority of Christ, and give themselves to each other in the fear of God, they are no doubt a Church of Christ, fully authorized and required, to keep the ordinances of the Lord's house. Each church also, becomes a centre, from which the Gospel is to sound out to the world. This, like all other departments of labor, is to be performed by the members of each congregation. Of course the members are to preach the Gospel.

6. It is required of us to see that the churches are fully alive to the duties resting upon them. This we can do only, after a more careful study of the body, and the responsibilities of the respective members.

7. We must learn that, the employment of any other agents, save the members of the churches, in favoring the salvation of the human family, is unauthorized. As we proceed, it will be required of us, to examine other views and other plans of religious service. This we most cheerfully promise to do, and we would

be pleased to examine both sides of every question. We think, it is our great aim to learn, and aid others, in the study of the truth; and we will give respectful attention to all objections; and promise to answer every one, or admit it is out of our power to do so.

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## "THE LIBERAL EDUCATION OF GIRLS."

OCCUPIES a number of pages in the last No. of the Christian Quarterly. I think it the best essay I have read on the subject for a long time, and will give some of its leading ideas, as the article is too long for the Historian. C. F.

All persons who have the care of the Young, notice that the greater number of southern girls are not really strong and healthy. They may appear bright and active for a few years, but when they take charge of their own households, they fail in health, and it is quite rare to see a woman of twenty-eight or thirty years, capable of attending constantly to all her duties. This writer in the Quarterly—speaking on the subject of health, says "The progress of the race seems already broken and there is less resistance against the destructive influences which are constantly and rapidly increasing. We have reason to fear that as a race, we are past the half way mark on the road to extermination. Without a change, in the next 50 years, we shall degenerate beyond redemption, and our American homes will be in the hands of strangers. It is not so much disease and suffering, but the absence of substantial health, that renders our young girls incapable of earnest and continued effort. There is weakness increasing with the growth, resulting in disease at a later period of life. It is certain that the healthful vitality and the elastic vigor which all girls should possess, and which girls of other nations do possess, is becoming very rare among ousr. The decaying health of our women is not owing to causes beyond our control. They are artificial and can be removed. The cause of disorder so deep seated and universal, is to be sought for, not in circumstances, but in ideas—not in accident, but in purpose. It is in the false views of society. Our women have been, more than those of other

nations, exempt from the necessary labor of life. The life of the women of our country is, almost of necessity turned from its natural and healthful course, and feebleness is the result.

When God said, "It is not good for man to be alone, I will make a help meet for him," he indicated the chief end of woman's existence. The companion is supplied in the helper and a helpless, feeble, burdensome woman, cannot be a companion to man, as can an active, healthful one Helpfulness to man is the purpose of a woman's life. The ideas of American society do not correspond to the purpose of God. Is it the idea generally of our women to be the helpers of men? Is it the purpose of their education to make them helpful? Do girls acquire habits of helpfulness in their homes? Do they not expect to be helped? Do they not expect to be served? Do not most expect to be protected, to have money lavished upon them, and by the attendance of servants, to be raised above the necessary care and labor of life?

Does an American woman—possessed of wealth, aspire to be the stay, the comfort of her home, or does she aspire to be expensively dressed and to shine in society? Is she really the helper God intended, and does man seek her for her helpfulness? Is she not in many cases a burden too heavy for him to bear? The activity of domestic life is especially important to woman, being as it were the balance wheel of life's machinery—a reservoir of strength, imparting steadiness of nerve and promoting the develment of the physical frame. It is beyoud a doubt, that too much of what is stimulating, disturbing and unpractical enters into the lives of our girls, and too little of steady substance and reality, falls to their lot. Women who were reared among us, and who acquired their strength when the course of life was less artificial, are able to endure the present system, but healthy, vigorous, womanhood is now seldom developed. The whole course of the daily life of our girls should be natural and unexciting. Human life must be supported by labor. Labor is entailed on all by God. It belongs to each, to bear his burden. No one can retire from it, without meanness and weakness in the end. The indulgence of parents often prevents girls from engaging in any active employment, but they become of no use to the world and are a burden to themselves. He that helps others will be strong, and he that depends on the assistance of others will always be weak.

The product of labor may be of but little value, but as a means of practical, moral discipline, labor cannot be over estimated. It imparts vigor to the youthful body and mind—a healthy tone to morals that can be derived from no other source. Wealthy parents and many poor ones,deprive their children of this invaluable means of discipline and strength, and nothing can take its place, in developing life and health. Woman's duties are less arduous than those of man, but not the less real. Girls should be taught that all domestic industry is honorable and they should never retire from it, and leave their burden to be borne by others,

Girls would not then selfishly reject all employment but what seems to them genteel and refined. Necessary employments tend to develop resolution and energy of character, which graced by patience and modesty—a disposition of helpfulness, impart the charm of genuine heroism to life and its duties. True nobleness of character is developed by the lowliest occupations when performed for the purpose of relieving those who need help. Life should be looked upon as a stage of discipline for the development of character, beautiful for simplicity,. strong in devotion to duty and truth. True happiness can result only from labors well accomplished and duties faithfully discharged. How different are the ideas of young girls who are wealthy, and many indeed who have not the goods of this world. They think life should be all sunshine and pleasure. They do not think of burdens to be borne, of unpleasant duties to be performed. Their friends are to provide for them and make them happy, and servants must come at their call. Their pathway is to be strewn with flowers, and nothing so unpleasant as real labor, is to be thought of, for beings so delicate. Soft and beautiful raiment and all the luxuries of life are expected to minister to their enjoyment. It is well these fancies cannot always be indulged in.

In this view of life, there is no need of strength of mind or body—nothing to call it forth. Young girls whatever their condition, should be disciplined in the useful employments of domestic life. Part of every day should be thus spent. A girl who has ambition to become intelligent should not be willing to let a day pass without, also, devoting a portion of it to the acquisition of knowledge. If she lives with the thought, that she cannot spend all her time in the manufacture of unnecessary ornaments in dress, but must engage in the common pursuits of life, in order

to develop life and health, she will have more vigor and strength, and will become useful in her day and generation. She will be able to bear a course of study that will render her really intelligent. Without physical health to make mental exertion safe, without habits of industry acquired in childhood, the work of the teacher has but little influence on pupils.

The training and habits of life are acquired at home. If they are wrong, no effort of teachers can supply the deficiency. The girl grows up with false views, and mind and body both suffer. She has a small supply of physical capacity, because her powers have never been developed, and the mind sympathising with the body,is incapable of but little exertion, in any direction. Many leave the burdens of life to be borne by others, that they may devote their time to their apparel. Girls should dress with taste, and in a becoming manner, but there are subjects that require more study. The time devoted to reading a book well selected, is worth far more to them, as a matter of permanent advantage, than when spent in forming the most beautiful articles of dress. If they can once learn to value the rich harvest to the mind and heart, reaped from the fields of intellectual culture, the power that has made so many the toiling slaves of fashion and folly, will be broken, and there will not be such a wicked waste of valuable time. If the energies of girls are early called forth by active duty, there will be more health, strength and happiness and an increased capacity for acquiring a Liberal Education.

## WAYSIDE FLOWERS.

A lady walking through a field covered with weeds, was struck by its desolate appearonce, and feeling sad, she was more depressed by its wildness. Suddenly her eyes fell upon a delicate plant about a foot in height, covered with flowers she had never before seen. She stopped to examine its bright petals—its graceful foliage, and was thankful to the Father above for the beauty—so unexpectedly seen in the rough weeds around. So it is as we pass on through life. We are often discouraged by the difficul-

ties of the way. We see only the gloom and dullness and are cast down in spirit—forgetting to look for flowers that may be blooming by the wayside.

We think the world is cold, our friends estranged and life full of sorrow Unexpectedly, we hear some gentle words—meet with tenderness we do not look for—find kind hearts that express sincere wishes for our happiness, and how different the world appears. The eye grows bright, the heart cheerful and gratefully we look to the Father in heaven and thank him for the precious flowers blooming on our pathway. It is the duty of all to cheer, as much as possible, hearts that are sad, and thus plant on the highways and byways of life, the flowers of kindness, of christian love, that will shed their fragrance after the hand that planted is cold. An old writer speaking of this says, "O friends, I pray to night, Keep not your kisses for my cold dead brow. The way is lonely; let me feel then now. My faltering feet are pierced with many a thorn. Think of me gently." I am travel worn. When dreamless rest is mine, I shall not need the tenderness for which, to night, I plead.

C. F.

## NEGLECTED DUTIES.

THERE are none, I suppose. who have not, at, times, neglected present duty and have felt the keenest regret, on account of this negligence. Yes, these neglected duties crowd the chambers of memory when we would fain banish and forever, forget them. In the solemn stillness of night, they come like pale spirits and remind us of what we should have done and of actions, we should not have performed. With hearts full of sorrow, many have remembered at the last hour, "Oh I have done these things that now give evidence against my soul.,' When the heavens are bright, when friends are around, when we do not closely examine our own hearts, this neglect is often forgotten; but when the storm and the cloud roll up in their fury, we tremble at the roar of the tempest—at the darkness that enshrouds us, and think the call of duty shall not again be slighted. We cannot be too careful. The smallest duty neglected, in the morning may fill the

heart with sadness all day—may leave a sting behind when we might have had the approbation of our own hearts and of those around us.

How often an unkind word throws its blighting influence over those to whom we direct it, when we might, had not we neglected the commands of the Savior, have led our fellow being to his feet. I know parents with children around them, who never speak to them of the love of Christ—never breathe a prayer in their presence. I have known daughter reproach her mother for not teaching her the way of salvation. How can she ever forgive herself for such neglect?

We should consider our duties and every day perform them. A time is coming when the heavens will pass away with great noise, the elements being on fire, shall be dissolved and the earth and the works therein shall be burned up. Tne memory of neglected duties will be fearful in that day of fear. The consciousness of having performed our duties to God, to ourselves and our fellow beings, will then be the only source of comfort we can have in that terrible hour.

C. F.

## THE WORKERS OF THE WORLD.

It is pleasant to read the histories of the working men and women who have performed their duty in the busy scenes of life, and have gone to their reward. The greater part have had faith in God and his Son, Jesus Christ—have been certain, that for every good thing, a man does, he will be rewarded, and this belief has led them to deny themselves, take up their cross, and devote their lives to the good of the world. They have lived in poverty, have suffered affliction, but the earnest desire of their hearts has been to please their father in heaven and, like the Savior, to do good to man. Some have possessed talent and have thereby had greater effect. A good writer says, "The talents given to a man, are not so much for his own benefit, as for the improvement of others. Every one shares them, and is either made better or worse by their influence. Genius is a light house to give light from afar. The man who bears it, is only the rock on which the light house is built."

I have been struck by the truth of these remarks, when reading the history of persons who have made a mark in the world—have had influence on their fellow beings. Their talents have seemed to be of more use to others, than to themselves, and have tended more to the improvement of others, than to their own happiness, but they have toiled on without resting. Such minds change the face of the world—produce or control great revolutions—govern the thoughts and actions of men by the magical power of their eloquence. They perform great actions—write great thoughts----know what will influence the human race and possess that enthusiasm which inspires in others, a spirit like their own. This has been the case with many who have been actuated by pure motives, but this power has not been theirs only. It has been wielded by wicked men who have sought the ruin of the world and under their rule, crime has run and prevailed. No man liveth to himself and no man dieth to himself. The greater the talent, the greater the influence for good or evil. Luther's power for instance, to effect the minds of men was wonderful. Good judges have denied that he was possessed of genius, of the first order, but his words of fire roused men to action and kept them alive. He waked them from the lethargy of ages and his spirit still inspires. Luther lived in a rough age----was, himself rough, rude and arrogant and it seems he intended to be so. His self-reliance and fearlessness, the grandeur of his manner----his contempt for his adversaries gave courage and confidence to the timid. His voice was a trumpet call to all seeking for the truth and desirous of freeing themselves from the errors of Popery. He says, "I know that Jesus Christ lives and reigns, and I will not fear a hundred thousand Popes. I can retract nothing that accords with the word of God. A christian should do nothing against his conscience. Here I stand. God help me." He did help him and Luther standing against the world animated his friends to follow his example and terrified his enemies.

He seemed possessed of all the powers that fit a man to be a revolutionary leader and orator. He was of indomitable will, strong passions, capable of enduring the greatest labor and of persevering in it. Writing to a friend he says, "I preach twice a day. I am compiling a Psalter and laboring at the marginal notes.

I am replying to my adversaries---assailing the Pope's bull in

Latin and German---defending myself---writing many letters. The world presses me down. I could long to die or be translated." I suppose he means as Enoch was.

Such a worker could not but produce a great change in the world, and do either great good or evil. He could not live to himself or die himself. There is one thing to be observed of these toiling sons of men. As a general thing, they live longer than others. The constitution seems to be strengthened and the principles of life developed by the exertion they make. Men who survive great revolutions---who do much for the benefit of others, often live to a great age and have the command of all their faculties. It has been remarked that, "life is prolonged and health promoted by living for purposes that develop all the powers---fill the mind with noble ideas and lead to noble actions---to a true and pure life." There are many who deserve mention for their energy and activity in the service of God and man. It is animating to read their deeds of love. We are thereby led to imitate their example---to equal their zeal and to live the life of the righteous, that our last end may be like his.

C. F.

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## THE CHRISTIAN QUARTERLY, NO. XIX,

*July* 1873, *Editor, W. T. Moore, Cincinnati, Ohio, price* $3 *per annum. The work is entitled to a wide circulation.*

We have looked over the third issue for 1873, and are cheerful in saying that, for style of composition, mechanical execution and sound scriptural teaching, it is incomparably superior to any other Quarterly of the country. It is true, were we disposed, we could find faults, and were we easily alarmed, we might discover, in the work errors of dangerous tendencies; but the essays are generally far superior to what we find in other religious publications, and the tone and spirit, we consider upon the whole sound and healthful. We therefore, present to the readers of the Religious Historian, the contents of the present No. with such remarks as we may consider useful.

"OUR REPRESENTATIVE RELIGIONS."

The writer thinks, "The modes of thought and general characteristics, of religious sects in America, are fitly represented by the four types,—Methodists, Episcopalians, Presbyterians and Unitarians." "The Methodist church," he thinks, "embraces the people generally—the working men, negroes, politicians, traders, and practical men." The Episcopalian, embraces the aristocracy, especially, the shoddy kind—the swells, the fashionable folks, snobs, clerks, coquettes, fine ladies, wives of officers and public men, first families of Virginia, descendents of Pocahontas, and old English, (Norman) stock." The "Presbyterian, is the church of Professors, especially of Greek and Latin, and Logic;" and the "Unitarian church, is formed of physicists, chemists, geologists, metaphysicians, discoverers, and negative men of all professions." While we discover but little of practical interest in the article, it is written in a good spirit, and is really not only a lively, but quite a sparkling composition, which will well pay the reader for his pains.

THE LIBERAL EDUCATION OF GIRLS.

Rarely, indeed, have we found so many good practical thoughts, in an essay as in this. The sad deficiency in physical, mental and moral power, so frequently manifested in girls, the writer mainly attributes, to the idle, aimless lives of children. As a remedy, he insists that, "It is the wisest and truest affection which enforces the discipline of useful labor. The modest, self-reliance, in daughters, the cheerful obedience, and the graceful acceptance of the lot of life, with the developed capacity and strength (of body, soul and spirit) which a habit of industry induces, rather than the fastidious distaste for useful employment, can scarcely fail to restore," woman to her true state of usefulness and happiness. We commend the article to parents and young ladies, especially.

THE RELATION OF CHURCH TO CRIME.

In this article, we see an exceedingly dark picture in reference to the cause of Apostate Churches. We beg leave, however, to suggest, that nothing evil can be predicated of the church of the Lord Jesus Christ.

### CHURCH POLITY.

It is seldom we see an article evincing a more careful examination of church government, than this. The author has read the Jewish scriptures with profit, and with unusual earnestness, he has searched the Greek Testament, with the view of learning the meaning of elders, bishops, overseers, evangelists and deacons. He thinks, he has shown clearly that. elders, overseers, bishops, shepherds and pastors, are identical, as officers, in the church, to whom the Lord has committed the government of the body. The evangelist, he contends, "appoints," the governing officials. In arriving at this conclusion, the writer repudiates the notion that, the officials are chosen or made by the churches. This, strikes us as the most important advancement in the right direction in the article. Many of our teachers, however, may be troubled to reconcile the "appointment" of church officials, with their long cherished notions of electing them by the whole congregation. The view taken is merely negative. As Dr. W. E. Channing once said to us, with reference to Unitarianism, "We have no positive creed—our position is negative—it is mere opposition to the orthodoxy of New England."

The declaration that churches do not elect, or make their officers, is no evidence that, evangelists make or appoint them. We respectfully suggest that, should the writer be disposed to re-examine the subject; he may discover first, that elders, overseers and bishops are not always identical, and secondly, that while possibly, elders were not made by church elections, it is not certain they became elders, overseers, or bishops, by the appointment of evangelists. We opine that, our contemporaries have not gone down to the root of church polity yet. We confidently believe, the time is not very far distant, when the dark lines of tradition which have for centuries obscured the subject, of church government, will disappear, and the people of God, will universally see eye to eye, and employ the same clear and scriptural style. We are at least hopeful.

### FENELON AND RELIGIOUS TOLERATION.

The composition under this heading, is a learned production, but it deals with dead issues, and has little or no bearing on any

vital question. Roman Catholics, murdered, it is believed, in one night,seventy thousand Protestants,and over a hundred thousand, in an incredibly short time; and Fenelon, was no friend to religious toleration, on the main points examined. The issues, are of little or no value in the present age.

THE ECCLESIASTICAL POLITY OF THE FIRST AGE.

This is a labored and thoughtful article, to show Romish and English Episcopacy, is not true. In the treatment of the subject, the Bible is not examined, or offered as the highest authority, and therefore, the conclusions can scarcely be satisfactory, All that the fathers, historians and critics have said, can have but little weight. Nothing short of a "Thus saith the Lord," can satisfy the christian heart.

The book Reviews in the Quarterly are very good.

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## ANSWER TO PRAYER.

It is well known, and fully admitted by religionists generally, that very few prayers, however fervently offered, are answered. Why is this? Does not John teach, "That we know, if we ask any thing according to his will he heareth us?" Does he not also say, "Whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight."

We have very often heard earnest men pray, "Lord, may the time come, when all who believe through thy word shall be one"? Is not this wrong? The faith in Christ, comes by hearing the truth; and all who really believe, in consequence of looking to God as the true light, can but see eye to eye, and rejoice in the same faith. Hence, we conclude that "there is one faith" and the prayer of the Savior is answered every time, a lost sinner is induced to trust him through his promises.

Speculatists, and adventurers in religion, such as Universalists, Demonologists, etc.; are not believers in Jesus Christ We may call them Scientists, Philosophers, or Religiously inclined persons, but believers, they cannot be according to the scriptures. It is

no evidence a prayer is answered, because one is satisfied with his performances. The Pharisee said, "God, I thank thee that, I am not as other men, or as this publican;" but after telling the Lord how very well he felt, he had no evidence his prayers were heard,

The prayer of *promise*, is the prayer of faith; and no other is answered. John says, "If we (Christians) confess our sins, he is faithful and just to forgive us our sins."

The man who "Obeys from the heart, that form of doctrine," set forth by Paul, Ro. 6, 4-7 & 17, is as certain he "is made free from sin," as he is, that God is, or that he is a rewarder of them that diligently seek Him."

## INVITATION TO DISCUSS DIFFERENCES.

PEOMINENT men of Mayfield, Ky., have proposed an exhaustive discussion by representative men of the main differences, between Methodists and Disciples of Christ.

While, we are fully aware that, there are just grounds of objection; to all the partisan and ill-natured disputings, of our contemporaries, we cannot see, why matters of vital importance, should not be publicly examined by the ablest and best men in the land, with good results to all concerned. That there are radical differences between the Disciples, and the advocates of religion as set forth in the denominations, there can be no doubt, and we freely admit that we know of no plan, which promises so valuable results, as full and thorough oral discussions of both real and imaginary differences. For the accomplishment of the purposes contemplated.

1. Let the subjects for examination, be such only as are of vital interest, and let the questions be stated in a perspicuous manner.

2. Let the disputants be truly representative men, capable of exhausting the subjects under discussion.

3. Let Moderators preside, qualified to keep the disputants to the point, and to prevent personalities and degrading remarks.

4. Let the discussion be accurately reported and given to the public in Book form, under the sanction of both sides.

In such a course of procedure, we see no good reason, why the free discussion of current and momentous issues, should not re-

sult in great advantage to all sincere inquirers after truth. Good men in examining great practical questions, will rise above partisan prejudice and personal applause.

## ORIGIN OF THE IDEA OF SPIRIT OF GOD.

WE have been asked to give authority for the settement in the Frst Vol. of the Historian, that, "Nations have been found, without the idea of God, of Spirit, or of religious responsibility."

Our view is, that there is nothing in nature, which can possibly suggest what is supernatural—above nature. No process of reasoning from effect to cause, will lead us, to a cause which is spiritual; and no discovery yet made by the world, will establish the doctrine, that a power exists in us, sufficient to discover, what is invisible. At present, however, we will merely call to our aid, a few historical authorities.

1. It is said by Paul, "The world by wisdom knew not God." 1 Cor. 1, 21.

2. It is asserted also, by the Apostle that, certain members in the church had been, "Without hope and without God in the world." Eph. 2, 12,

There are many now even in civilized lands, who give no evidence of hope, as to the future, or a realizing sense of responsibility to the Supreme Being.

3. John Locke on the 64th page of his Essays, tells the world that, "Whole nations have been found," at the bay of Saldonia, in Brazil, in Borandy, and in the Caribee Islands, among whom there was to be found no notion of a God, no religion."

4. In Nicolaus del Techo as quoted by Locke, we find the words. "*Reperi eam genten nullum nomen habere, quod Deum et homonis animam significet, nulla sacra, nulla idola,*" which we translate, "THE NATION IS FOUND TO HAVE NO WORD WHICH SIGNIFIES GOD, OR THE SOUL OF MAN—NO SACRED RITE, NO IDOL."

5. Locke, also, mentions the "Siamites as wanting the idea and knowledge of God."

The Chinese were in no better condition, when first visited by the missionaries.

6. Dean Trench, in his work on "Words," page 25, says, "You cannot impart to any man, more than the words he understands

contain. Hence, words are the limit of thought, and also, feed and unfold thought." He mentions also, "The Bechuanas," who formerly employed the word, "*Morimo*," to denote Him that is in Heaven, or the Divine Being, had so lost the meaning and force of it, that not more than one in two thousand had any correct idea of "*Morimo*."

It pleased God, to reveal himself and all spiritual thoughts to men, in words, addressed to the understanding heart.

## ENCOURAGING.

Bro. E. R. Osborne, of Union City, Tenn., writes under date of August 11, that, At a meeting just closed, by brethren Cook and Carter, at Mount Rosa, in Obion County, with thirty three additions to the church. The week before, Brother R. B. Trimble, added thirteen to the church at Enon.

Brother E. G. Sewell, of Nashville, in his labors as Evangelist, had some 40 additions to the church, last week at Philadelphia, Warren Co. Tenn.

Brother Jesse Sewell, of McMinnville, is also laboring with considerable success.

Brother Kidwell, of Smithville, turns inquirers from darkness to light and from the power of Satan to God, with very considerable success.

Brother W. C. Huffman, is really amongst the most successful workers in the State.

We rejoice to know that many of the beloved brethren are laboring in different parts of the State, and in the great south, generally, with marked success.

We are also, gratified to know that, the cause has an upward tendency in the States North, in England and Australia, and to a greater or less extent, to the uttermost parts of the civilized world.

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It is better to have little knowledge, with humility, than greater treasure of learning; with self-conceit.

Seek not much rest but much patience.

Fear God and you need not fear man.